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Chapter 2

PRAYER AND CITIZENSHIP //

We are responsible for one another, but the pressure of self-interest is so impelling that we need help from God ^{if we are to be} ever ~~more~~ mindful of the needs of others. It is easy for the mind to assent to the idea that we are members one of another and are truly our brother's keeper, but our personal appetites and ambitions tend to consume our energies and leave little vitality for mutual aid.

Prayer is the soul's sincere desire to know what is right in God's sight and to ^{gain} ~~use~~ power to do it. This desire may be weak or it may be dominant. The purpose of all high prayer is to generate in us ~~an~~ eagerness to say ^{"n"} ~~nevertheless~~, nevertheless not my will but thine be done. It is the will of God that we live together as brethren in our Father's home, that we accept responsibility for our share of the task of creating the good society.

There are ways of strengthening the desire to do what God wants done. The prayer of thanksgiving is such a way. Reflect upon your indebtedness to Providence, to nature and the creative processes of life. Consider the marvelous manner in which God has equipped us for life in his home in fellowship with our brethren - the miracle of thought, the driving power of emotion, the ability to distinguish and ^{select} ~~choose~~, the gift of freedom to say yes and to say no, the power of memory to carry one back to hallowed scenes, the capacity of anticipation to project ^{self} ~~one~~ into the future, the strength of will to translate aspiration into deed and habit. Center your thought upon ~~your~~ indebtedness to men and women of many lands through the ages - to pioneers, ~~to~~ laborers, poets, scientists, musicians, philosophers, prophets and saints. Be appreciate of the contribution made to your life by road builders, street cleaners, sanitary officers, firemen, mail carriers, ~~truck~~ truck drivers, ~~and~~ teachers, authors, editors, clergymen, farmers, merchants, mayor, governor, president.

Reflect prayerfully upon the number of individuals in many lands who have brought food to your table - workers in field and plant, processors and distributors, clerks and bookkeepers, executives and bankers. And so it is with almost every article in the house. Gone are the days when the family was largely self-sustained. The spinning wheel is now a relic ~~the~~ of other years. We supply one another with goods and services. ~~we~~ ^{WE} minister to ~~countless~~ ^{countless} people and in turn are the beneficiary^s of the labor of multitudes of individuals near and far.

Life is a network of numberless relationships. Robinson Crusoe the fictional character, who sustained himself in isolation, ~~vanished~~ ^{vanished} long ago. For our physical existence, mental

growth, spiritual health we are utterly dependent upon our fellows. keenly we realize

The more ~~sensitive~~ ^{the} the vastness of our indebtedness, the more our spirits are mellowed by gratitude to God and to man. ~~Gratitude~~ ^{Gratitude appreciation} provides God with opportunity through the open door of desire to be worthy and responsive. Citizenship would be greatly enriched if all of us would constantly count our blessings, name them over one by one, and see what God has done, and realize what our brethren are doing for us. Therefore we ought always to be praising God and demonstrating appreciativeness to ~~the~~ people.

The prayer of confession is another way of strengthening desire to do what is right in God's sight. When we measure ourselves by the ~~measure~~ ^{stature} of Christ, we are stricken with a sense of unworthiness and are led to cry unto God for forgiveness and restoration. Thus it is wholesome to spend time frequently in examination of ourselves ^{Under} the searchlight of God's presence.

^{Holy} Scripture reminds us that God knows our very thoughts before ever we express them. He sees behind all the screens that we place ^{in front of} ~~before~~ the ugly places in the inner recesses of our lives. Let us beseech him to make clear to us wrong attitudes, unholy desires, sinful actions, that we may see ourselves as we are seen. The more vividly contrast is established between what we are and what God wants us to be, the more humble and contrite become our hearts. And great is the truly opportunity afforded God by a penitent heart.

Contrition is cement which holds together human relationships. It is one thing for a man to deal with a sinner, it is quite another matter to confront a fellow-sinner. It is not the same ~~thing~~ for me to judge you as for us to condemn ourselves. We are bound together by our virtues and by our vices. To understand the inexorable operation of the law of the harvest in a moral universe, we must realize that the sower does not do all the reaping. Here is a man who does about everything a husband and father ought not to do. Some of the harvest of his wrongdoing will be reaped by himself, but much indeed ~~that~~ will be garnered by his wife and children and neighbors. Thus the Bible tells us that the sins of the fathers ^{are} ~~visited~~ visited on the children until the third and fourth generation. Also the good deeds of an individual continue to bless successive generations. We sow and we reap is the law of life. If this truth were constantly gripping all of us, how profound would be the change ^x in human relationships. Thus it is easy to see why a humble and contrite heart is so pleasing to God.

This realization opens new insights into the power of corporate confession and longing for forgiveness. In the hallowed atmosphere of the sanctuary, with all its sacred memories and associations, we bow before God as fellow-sinners, confessing our common sins in hymn and spoken prayer, yearning for cleansing and empowering. Then *we* make our unison commitment to newness of life in Christ by the power of God. Surely here is to be found the solution which dissolves ill will and hostility.

It is a great day in the life of a man when he realizes that nothing can separate ^{him} ~~us~~ from the love of God, not even his worst sin. Ever does the Father grieve over the prodigal and long for his return to the family circle. The ^y comes the thought that no other man's sin can separate him from the affection of our Father. Love is merciful and always seeks reconciliation. Contrition is an efficacious antidote against the harshness of arrogance and the corrosiveness of intolerance. Let us therefore go often into the closet and bare our souls to our forgiving God.

petition and ~~ways~~ are

The prayers of intercession ~~ways~~ ^{are} ways of strengthening ~~the~~ desire to do God's will. The extent to which an individual can help and harm other persons fills us with wonder that God trusts us with such vast power for good and evil. We can help to keep babies alive and we can leave them to perish; we can help them to become mature in mind and robust in spirit, and we can leave them dwarfed and stunted. Wonderful and fearful is human responsibility. Mystery ~~en~~ ^{enshrines} God's full purpose in trusting us so completely.

Intercessory prayer should be considered in this setting. We feebly apprehend the reasons why God entrusts us with the power of intercession. Our Father is wise and powerful and good, but he needs human help in countless ways. More things are wrought by prayer than of, this world dreams, this truth remains as valid today as when the words first came from the poet's pen. In all areas of citizenship, prayer is available as a mighty support of right relations.

Secularism is pervasive. Multitudes of our people make crucial decisions about decisive questions without taking God into account. Many are the adherents of the doctrines, religion and business won't mix, keep religion out of politics, keep controversial issues out of the pulpit, let the churches stick to the simple gospel, convert individuals and social problems will take care of themselves.

Long ago Professor Ross pointed out that there are retail sins and wholesale sins, personal sins and "sinning by syndicate." I sin and we sin. Prayer is as dynamic in dealing with social wrongdoing ~~as~~ as with individual sinning. The will of God embraces all life. In his sight there is no distinction between the sacred and the secular. Right relationships are decisive. We are called upon to love God totally and to love people that way. But it is not easy to know precisely what is right in a complex situation. Often we call bitter sweet, and sweet bitter; frequently we mistake evil for goodness and goodness for evil; more often than we realize our very lights are deep darkness. We are victims of tradition, custom, ^{social pressure,} fear and passion. Noble intention is frequently frustrated by blindness and timidity.

Our need of God's guidance is much more urgent than we realize. We hurt other people by what we do and ^{by} what we leave undone. When our minds are illumined and our purpose is worthy, we are able to make an incalculable contribution to the wellbeing of others near and far. Thus we should pray without ceasing, desire with fervent desire, yearn with intense longing that we may know what is right and gain power from God to do it.

The practice of the presence of God is essential to the wisest exercise of the responsibilities of citizenship. We need to pray short prayers frequently and ~~long~~ unhurried prayers often. No man has ever seen God at any time we are told in the Bible. But we are able to watch ^{him} God at work, we can see the handiwork of the Creator *in: over* ~~in the creation, in the glory of the sunrise and the magnificence of in clouds and rain, the sunset, in flowers and trees, in lakes and mountains, in the manifold forms of beauty everywhere about us.~~ ^{No 77} As we become aware of the glories of life, we can ^{recognize} ~~identify~~ them as divine creations and turn our thoughts to God in gratitude and in commitment.

We are able to behold the Creator in the endowment he has bestowed upon his creatures. A migratory bird is a flying miracle. Consider the arctic tern, which nests ~~at~~ near ~~the~~ the North Pole, ~~and~~ migrates to the South Pole, and returns to its northern home; a flight of 22,000 miles within a year. [^] If God watches the fall of every sparrow, and bestows upon the thrush the gift of lovely song, how much more does he love us ~~for~~ one by one and shower good gifts upon us. A man becomes a better citizen as he watches God at work in countless ways.

More transforming is the practice of the presence of God as we watch him at work in other human beings. The Bible reminds us that the human body is a holy temple of God, a sacred ~~altar~~ shrine. Deep within every man is an altar where God is encountered. Every individual is precious to our Father and is equipped for communion and fellowship. Thus respect is due ~~to~~ to one who is so invaluable to God. Rewarding is the experience of conscious recognition of persons as beloved children of God. We can practice the presence of God by looking about us wherever we are with the

realization that every individual ~~thought~~ is a member of the family, a beloved kinsman, whatever his appearance or condition. ^{OVER}

Thus the practice of pay^{ing} attention to God as we see his handiwork in the creation, in creatures and in our fellows, turns us toward him with appreciation, gratitude and eager desire to do that which is pleasing to him. We become more conscious of the bonds which bind us to our brethren, and look upon them with increased respect and concern.

* All this becomes more intense as we supplement short prayers ^{with} regular periods ^{of} unhurried exposure of all our faculties to God. In silence ^{before the Eternal} we may count our blessings, confess our mistakes and sins, penitently receive God's forgiveness, make fresh commitment our lives to the doing of his will in serving our fellows. This period of sustained prayer may ^{be bound} ~~come~~ upon arising, at noontime, or before retiring, but it is essential that the Christian wait before God at some ^{hour} ~~period~~ if he is to live worthily and carry his share of responsibility.

As we practice the presence of God, we are led into the habit of intercession, praying for others with yearning and persistence. Just as God needs help in feeding an infant and in teaching a child to read, so he has made us co-workers in the life of the spirit. As a ^{mother} ~~father~~ ^{her} ~~prayer~~ prays for ^{her} ~~his~~ son, ^{she} ~~his~~ own life becomes ^{her} ~~more~~ responsive to God and often ^{prayer} ~~he~~ is the instrument through which ^{her} ~~prayer~~ ^{prayer} intercession is granted. And in ways that we do not fully know, ^{prayer} ~~intercessions~~ help^s in turning ^{another} ~~one~~ ~~other~~ person toward God with desire, and thus provides God with opportunity to do what he has long sought to do.

Our minds are thrilled as we realize the power of prayer to change us and others, to deepen awareness of our kinship and responsibilities, ^{us} common ~~work~~, to make ^{us} ~~us~~ conscious ~~of~~ of our mutual need of God and of one another. Prayer is cement which holds us together ~~as~~ as members of God's family.

Consider the significance of prayer in the exercise of the responsibilities of citizenship. Realize the importance of praying for the teachers of our children and for ourselves as citizens that we may be given guidance in planning and providing education for child, youth and adult. Reflect upon the power of publishers and editors of newspaper and ^{Remember} make intercession for them. ^{public officials} ~~Realize~~ the enormous burden resting upon ~~mayor and governor and president and~~ ^{open} and pray that they may be ^{especially upon} ~~responsive~~ to wisdom and power from on high. Center thought upon criminals and youthful offenders, and seek counsel from God. Examine capital punishment in the light of God's love for every prodigal.

Think of economic life in religious terms. Pray that we may ~~do~~ what is right in the earning of daily bread, and in the distribution of the total proceeds of the common labor of us all. Make intercession for employer and for employee. In the mood of contrition and with heartfelt penitence, enter into earnest discussion of controversial and explosive social issues. Talk prayerfully with fellow-sinner ^S about life-and-death questions of public policy. ^{this weapon} *Bring the hydrogen bomb into your ~~prayer~~ praying. Try to ~~see~~ view ~~it~~ as it appears to the God and Father of our Lord Jesus Christ. Look upon the Russian leaders through the eyes of our Lord and make intercession for them.

over ← Prayer is the solid foundation upon which Christian citizenship rests. We are members of ^{the} one household of God, with common needs and mutual responsibilities. Every man we meet is a fellow-sinner with latent power to become a good member of God's home. We are his keeper and he is our keeper, and all of us are standing in the need of prayer.

The Christian citizen is called upon to live his entire life consciously under the eyes of God, with dominant desire to know what his Father wants him to do, ~~and~~ with petition for power to do what is right, and with continuing intercession for his brother.

Chapter 3

HISTORICAL PERSPECTIVE FOR THE CHRISTIAN CITIZEN

We Americans glory in our democracy and are determined to preserve it. We realize that we do not yet possess complete ~~economic equality~~ ^{equality of opportunity}, but we are proud of the progress already achieved. It ^{bringing} ^{to} will help us in ~~that~~ fuller life ~~for~~ all our people if we will climb to a high point of vantage and gain perspective by looking back over the record of successive steps taken by our fathers.

The men who governed the American colonies believed in the divine right of kings, the divine authority of rulers, the duty of subjects to obey laws rather than to make them. Monarchy and aristocracy were looked upon as God's own arrangement, while democracy and popular government were viewed with abhorrence and opposed with vigor. "Democracy, I do not conceive that ever God did ordeyne as a fitt government eyther for church or commonwealth. If the people be governors, who shall be governed? As for monar^hcy, and aristocracy, they are both of them clearely approoved, and directed in scripture." These are the words of John Cotton, the famous and influential ecclesiastical leader, but they merely voiced the prevailing attitude.

The Revolutionary War was not a conflict against monarchy and aristocracy. It began as an effort to remove grievances, and at the outset few of the leaders advocated separation from the mother country. American men of property and standing rebelled against tyranny from London, but they were far indeed from welcoming democracy and popular government. At first the revolutionary committees were controlled by the merchants and professional men, and deep was their resentment when "nobodies" and "unimportant persons" began to participate in the making of decisions. Governor Wright in Savannah declared that "the Parochial Committees are a Parcel of the Lowest People, Chiefly Carpenters, Shoemakers, Blacksmiths, etc..." In Charleston a minister

said from the pulpit that "mechanics and country clowns had no right to dispute about politics, or what kings, lords and commons had done."

Many members of the privileged class shared the feelings of Henry Laurens, who wept when he listened to the reading of the Declaration of Independence. Gouverneur Morris ~~he~~ complained that "the heads of the nobility grow dangerous to the gentry, and how to keep them down in the question." ~~the founders of the nation~~ Even John Wesley was opposed to the revolution and wrote to Methodists in either the colonies: "You are the descendants of men who ~~who~~ had not votes or ^{reigned} them by migration." You have therefore exactly what your ancestors left you, not a vote in making laws or in choosing legislators but the happiness of being protected by laws and the duty of obeying them."

^{American} After independence was achieved, merchants, landowners, lawyers, doctors, professors, clergymen in substantial proportion feared democracy and organized a system of checks and balances to delay the accomplishment of the popular will, restricting the vote to a small percentage of the adult male population. In 1790 only one white man out of ten in New York could vote. The delegates to the various state conventions called to consider the ratification of the constitution were elected by only 160,000 voters, and only five-eighths of the delegates favored ratification. In 1820 nine of the twenty-four states retained property qualifications for voting. Until 1850 landowners alone voted in Virginia, and not until 1856 was this restriction abandoned in North Carolina. It was actually 1928 before Rhode Island abolished the last sign of a property test for voting in cities.

~~Of course, slaves were not given the franchise, and ^{during the revolutionary} ~~after the~~ ^{during} ~~the period of armed occupation~~ except ~~the~~ the period of armed occupation of the South following the Civil War, Negroes were not permitted to vote ^{in many states} after the ratification of the Constitution, for more than ~~half~~ a century, except in rare instances.~~

^{over} As late as 1895 only Wyoming and Colorado granted women the right to vote, and the Nineteenth Amendment giving women equal voting rights with men was not adopted until 1920, a long time indeed after the signing of the ^XDeclaration of Independence. As a matter of fact, in 1871 Susan B. Anthony was called a communist because she ~~was~~

advocated equal rights for women. Here is what an editor in Seattle said about her: "She is a revolutionist, aiming at nothing less than the breaking up of the very foundations of society, and the overthrow of every social ins⁺titution organized for the protection of the sanctity of the altar, the family circle and the legitimacy of our offspring, recognizing no religion but self-worship, no God but human reason, no motive to action but ~~lust~~ lust... The whole plan is ^{co}rse, sensual and agrarian, the worst phase of French infidelity and communism." All across the land for many decades, suffragists were derided, vilified and subjected to physical violence. ^{had to be paid} A great price ~~was paid~~ for women's right to vote, and this in a land that gloried in its democracy.

The record of relationships between white men and Indians is one of almost unrelieved tragedy, with here and there a story of harmonious adjustment. For seventy-five years the Quakers of Pennsylvania remained at peace with the Indians, and not a single Quaker[^] was killed by the Indians in that period. Even with the best possible attitudes, relationships would have proved difficult because of contrasts in culture and differences in scales of values. These primitive men, who lived chiefly by hunting, fishing and trapping, were in control of land needed and wanted by the white settlers. Encroachments upon their land, the threat to their way of life created the fear and passion which ^{often} led the red man to strike back, with cruelty and sometimes with unlimited ferocity. The consequent dangers to which white women and children were exposed, hardened the hearts and steeled the determination of their men to drive out the "savages." Long afterward General Sheridan was to phrase the prevailing attitude, "The only good Indian is a dead Indian."

So the white man settled down to the long-continued process of taking possession of the Indian's land, by purchase, debauchery with whiskey, deceit, violated agreements and broken treaties, violence and war. In 1837 all Indians west of the Mississippi were settled in the "Permanent Indian Country," where, by treaty, they were not to be molested "as long as grass shall grow and water run." Apparently ~~the~~

these processes of nature ceased to function, because in the 1850's the Indians were again moved deeper into the southwest, to lands which were regarded by the white man as almost worthless. *In his message to Congress in 1877, President Hayes confessed, "Many, if not most, of our Indian wars have had their origin in broken promises and acts of injustice on our part." A record of this sordid business is printed in A Century of Dishonor, by Helen Jackson, published in 1886. In a preface to this volume, Bishop Whipple wrote: "The materials of her book have been taken from official documents. The sad revelation of broken faith, of violated treaties, and of inhuman deeds of violence will bring a flush of shame to the cheeks of those who love their country." And since 1886 there has been ^{spot and} many a blemish on the white man's record of dealings with ^{the} red ^a men in this ~~unhappy~~ nation. Not until 1924 were all Indians born in the United States declared to be citizens, and as late as 1940 seven states barred Indians from voting. [↑] The record reveals that we have believed in democracy for everybody - except!

And as this little book is being written, an effort is being made ~~to~~ to enact legislation which will make it easier to deprive Indians of valuable oil lands which they now hold.

It is far from a waste of time to read history, to remind ourselves ^{of past reflections of} of the blindness and self-interest ⁱⁿ of our fathers' ~~their~~ attitude toward democracy. Our Founding Fathers simply did not believe in ^{all} government by the people. They feared it so deeply that they tried in many ways to prevent its coming. As long as they were able, they restricted severely the right to vote and to hold office. The Federal Government was devised as a system of checks and balances to hamper and delay the achievement of the popular will. White men without property were long excluded, as were Indians, indentured servants, slaves, and women. Government was looked upon as a monopoly in the hands of those who wielded economic power and possessed social standing. Men of property and power used government to advance their own interests, and sought to prevent its use by the people in ^{all} ~~advancing their own welfare~~ ^{advancing their own welfare.}

Long and bitter has been the opposition to the extension of public privileges. The roll call is impressive: the ^{hostility toward} use of taxation to support public schools, ^{toward} the organization of national labor unions, ^{votes for women,} the abolition of child labor, the regulation of working hours, the establishment of the minimum wage, workmen's compensation, housing regulations, pure food laws, the interstate commerce ~~commission~~ ^{commission}, postal savings banks, parcels post, income and inheritance taxes, unemployment insurance.

The high desirability of these measure^s is now generally recognized. Yet, one by one, they were ^{long} opposed as radical innovations which threatened to undermine the stability of the social order. Successively they were labeled socialistic, un-American, subversive. Truly, the advances of democracy have been made in spite of powerful and persistent opposition. Government by the people has been feared, assailed and fought with ruthlessness.

We Americans may well glory in our democracy, in the many steps taken toward effective popular government. The gains are numerous and substantial. In all history the common people have never possessed so much political power as they now wield in this land, ^{nor enjoyed such high degree of ~~material~~} ^{economic} The victories of the past, won in the face of unrelenting opposition, should undergird our faith that yet more impressive steps toward complete democracy may be taken. And in this effort, heavy indeed is the responsibility resting upon the Christian citizen.

economic well-being.

Chapter 4

THE CHRISTIAN CITIZEN AND PUBLIC EDUCATION

Many of the problems now facing American citizens ^{are} ~~will be~~ seen in ^{when we study} ~~clearer~~ perspective ~~if they will only study~~ the history of the public school in this land.

For a long period the idea of using taxation as a means of financing the education of our children was looked upon as ^{an undesirable and} dangerous innovation. The old idea was that a child was entitled to as much education as ^{his} ~~the~~ parents could afford, which meant in practice that usually only the children of the middle and upper classes went to school. The exception ^{were} ~~was~~ that pauper children were sometimes sent to charity schools, and that churches sometimes ^{provided} ~~embarked~~ education ^{even} ~~for the~~ poor. In a day when education for the prosperous was severely limited, it is not surprising that the mass of boys and girls, especially girls, received little formal education.

Then thoughtful men began to say, the community cannot afford to let children grow up without a good education, the results are too disastrous. The principle that "I must educate my child" began to be questioned, and in its place came the new idea, "we must educate our children." A child is entitled to as good an education as the people of the entire community can afford, ^{so} ~~and~~ experiments began ~~to begin~~ with taxation as a source of funds for public education. ^{It} Seventy-five years were required before the new idea was accepted generally as the ~~basis~~ basis of schools throughout the nation.

No. 97 A competent historian says that no reform in American history was accomplished in the face of more ^{bitter} ~~determined~~ and prolonged resistance than the establishment of ^{our} ~~the Christian~~ public school system. Fifteen arguments were used against tax-supported public schools, ^{including these:} impractical, visionary and too far ahead of the times; would make education too common and educate people out of their class in society; would not benefit the masses, who are already as well cared for as they deserve; would tend to break down desirable social barriers; would injure private and parochial schools; state schools might obstruct church progress and welfare;

with the exception of the abolition of slavery (and the elimination of segregation),

the state has no right to interfere with parents' education of their children; it is unjust to tax bachelors for the education of other people's children; take [^] a man's property to educate his neighbor's children is no more defensible than taking a man's plow to plow his neighbor's field; it is unfair to tax the industrious to educate the indolent; education is for the leisure class, and the poor have no leisure.

Half a century after the Declaration of Independence, with the exception of certain portions of New England, free public schools "were the distant hope of statesmen and reformers." As late as 1840 only one-half of the children of New England were given free education, one-seventh of those in the Middle States, and one-sixty of those in the West.

Even when the desirability of universal education was conceded, numerous devices were utilized to avoid taxation for public schools. Connecticut once turned over all proceeds from liquor licenses to the towns for the support of schools. New Orleans licensed two theaters on condition that they each pay three thousand dollars annually for the support of schools. Lotteries for the maintenance of schools were used in New York, Kentucky, Delaware, North Carolina, Mississippi, Michigan, Louisiana, Maryland, and in many cities. As late as 1836 Congress passed the last of fourteen bills authorizing lotteries to help provide for public education in the city of Washington. Forty-five per cent of the voters of Indiana in 1849 opposed tax-supported schools. In the 1840's a member of the Rhode Island legislature declared that a bill to provide a small tax for schools, if passed, could not be enforced, even at the point of a bayonet. That ~~The~~ taxation for public schools was confiscation seemed obvious to many voters. A legislator in Indiana had carved on his tombstone, "Here lies an enemy of free schools," [^] ~~because~~ because he did not want posterity to blame him for the disasters which would follow in the train of public education!

The expansion of public education has been achieved in the face of continuing opposition to the lengthening of the school year, the training of teachers at public expense, the payment of adequate salaries to teachers, free text-books, free school-lunches for the kindergartens and nurseries, undernourished, recreational facilities and free use of athletic equipment, musical training and the free use of band and orchestral instruments, free night classes, graduate and professional courses, and other departments of public education now taken for granted. Surely we have traveled a long distances from the day when taxation for public education was opposed as confiscation of private property.

The theory is now ^{generally} ~~fully~~ accepted, but practice lags far behind ⁱⁿ ~~the~~ providing an adequate education for children, youth and adults. We still hate to pay the bills. The per capita income, in real purchasing power, has never been so high among any substantial ^{in all history} population as is now enjoyed by the people of the United States.

We have the means and are providing public education on a scale ^{similar} which seems fabulous when contrasted with the past and with expenditures in other lands. Yet inadequate salaries for teachers and a tragic shortage of class-room facilities are dooming large numbers of our children to inferior education. The Federal Office of Education recently estimated that ~~there are~~ ^{are} nine million ^{5 of our} children ^{are taught} in "obsolete or firetrap buildings or getting only part-time schooling."

We have the money needed for adequate public education, and are spending vast sums upon liquor, tobacco, cosmetics, amusements, sports, and countless other luxuries, not to mention the billions being spent upon the armed forces of the nation. We cannot say that national poverty prevents the needed expansion of public education.

The Christian citizen has responsibility for helping to create ^{right} ~~proper~~ attitudes toward the public schools. High on the national list of priorities should come funds for public education from ^{adequate} nursery to graduate institution. ^{Economies} ~~We must economize~~ ^{made} ~~it~~ should be elsewhere than in reducing the quality of our ~~own~~ teaching.

The entire life of the nation is enriched by proper instruction, and is cursed by the neglect of our children's education.

It We should emphasize the fact

~~It is~~ ^{to} important ~~to~~ realize that the American people have never been willing to grant a monopoly to public education. We have always insisted that parents ^{not} need to send their children to public schools if they will provide education which equals the public standard. So we have always maintained private schools, church schools, and numerous other types. Two requirements are insisted upon: the child must be sent to school, and the ^{quality of instruction} ~~standard~~ must not be lower than the state standard. This is so plainly a wise ^{decision} ~~provision~~ that we have no inclination to change it.

The history of the public school in America should remind us of the powerful tendency to resist new ideas, especially when measures for the public good increase the burden on tax-payers. As a matter of fact, the money we spend on public education pays more generous dividends in the wellbeing of our homes and communities than almost any other form of expenditure. If we ~~spend these funds~~ ^{provided education through} private channels, the benefits would be denied to a substantial proportion of children and the cost per capita ^{of the number receiving education} ~~of the number receiving education~~ would be increased enormously. Educating our children with funds we provide through taxation is much ~~cheaper~~ cheaper and far more satisfactory than for families to employ private teachers or to send their children to schools supported by private funds. Grumbling about school taxes is a self-centered emotional response rather than a rational judgment about national welfare.

The Christian citizen does well to turn to his religious convictions for guidance about education. All of us are members of the one household of God, all are brethren in a common home. We are members one of another and are our brother's keeper. Self-centeredness is shifting sand as a foundation for the good society. God-centeredness and people-centeredness require that all children be provided with the opportunities of a good education and that we pay the bills.

In equalizing the burden, we are utilizing the ^{device} ~~procedure~~ of the graduated income tax for a substantial proportion of public funds - richer citizens are contributing more than their per capita share of the cost of educating our children, state governments are sharing

the tax proceeds from richer counties with ~~tax~~ the children of less prosperous counties, and the Federal Government is sharing ^{equitably} the proceeds of national taxation with the children of states where the income is lower than the average. This is equity based upon the idea that we are members one of another and must assume mutual responsibility for the common welfare. That the strong should bear the burdens of the weak is good family practice and sound Christian doctrine.

CHRISTIAN Chapter 5
THE CITIZEN AND GOVERNMENT

The theory held by most Americans throughout our history was expressed bluntly by Thomas Jefferson when he said, "That government is best which governs least." Our Founding Fathers were familiar with the tyrannies of history and were aware of the dangers of autocratic power wielded by king and emperor and czar. So they determined that our people should not be cursed with the tyranny of government. They realized, of course, that some government ~~was~~ is essential to public safety, but sought to reduce its power to a bare minimum. Since government is evil, let us have as little of this widely prevalent evil as possible, has long been a ~~prevailing~~ idea.

This ~~idea~~ principle was agreeable to pioneers on the frontier of an undeveloped continent. Strong was the insistence upon individual freedom, initiative and responsibility. These rugged individualists did not want to be interfered with, and perhaps least of all by government. So the doctrine that the government should let us alone, keep out of business, and confine its activities to the protection of life and property, sprouted luxuriantly.

The English sociologist and philosopher, Herbert Spencer, had many followers in the United States. He carried the theory of laissez-faire to the extreme that he was opposed to tax-supported education, public libraries, sanitary inspection by government officials, state management of the postoffice, public poor relief, factory legislation, public research, public museums, public parks and recreation centers. In his view the function of the state was entirely negative: it should prevent universally recognized crimes, and punish guilty offenders, and do nothing else. Few Americans went *that far* ~~in their thinking~~ in their thinking, but the idea was dominant that the individual ~~must~~ ^{should} rely upon his own labor, resent interference with his freedom, and scorn public charity.

Ever since the ratification of the Constitution and the creation of our Federal Government, ^{however,} the theory has been qualified in practice. Alexander Hamilton insisted successfully that the government should intervene in business on the side of ~~the~~ property owners and employers. *over*

The protective tariff was inaugurated and has long been a major plank in "good Americanism." Home industries should be protected from foreign competition, infant industries should be given an opportunity to grow - the validity of these ideas appeared axiomatic to many Americans. They did not want the government to keep out of business, but to interfere in behalf of the owners and workers of protected industries, and to take sides against ^{those} whose incomes came from unprotected industries and consumers who could have bought at cheaper prices if tariffs on foreign goods had not been imposed. In literal truth, the protective tariff always has been class legislation. So the prevailing idea has been - keep the government out of business except when it interferes on our side. Many fortunes have been made because of high tariffs, and the workers in protected industries have profited ~~at~~ ^{through} the ^{imposing} of higher prices ^{upon} ~~for~~ ^{unprotected} many of their fellow workers.

The granting of charters and franchises by government is an important instrument of public assistance to business. So valuable has this privilege been that financial interests have gone to the utmost lengths in their struggle to obtain franchises to operate street cars, elevated railways, subways, gas and electric utilities. Indeed, this effort has been a primary source of political corruption and the degradation of politics.

Immense grants of land were made to financial promoters and builders of railways by local, state and federal governments - a total of 183 million acres or 286,000 square miles, an area greater than all New England, plus New York, New Jersey, and Pennsylvania, with Ohio, Indiana and half of Illinois thrown in for good measure. The total grants-in-aid from governments, including land, cash, materials, and freedom from taxation, ~~paid for a high proportion~~ paid ~~for a high proportion~~ a high proportion of the total cost of our railways across the nation. The Federal ~~State~~ Co-ordinator of Transportation has estimated that the total amount of public aids given to railroads was nearly a billion and a half dollars, an amount equal to ~~the~~ total valuation of all the real and personal property in the United States in the year 1792. Certainly the builders of railways did not want the government to keep out of business.

and the public in general

Large governmental subsidies to business have been made in the form of construction of canals, river improvements and harbors. More than three billion dollars have been spent by the federal and state governments on facilities of water transportation. American shipping over a long period has been substantially subsidized by government, through outright gifts, high payment for mail contracts, and various forms of preferential treatment. These subsidies have been persistently sought by shipping concerns through all the years of our history. Wartime government ships have been sold to private companies at prices as low as one-tenth of the actual cost of construction. At various periods discriminatory laws against foreign vessels in ^{*}coastwise shipping have proved to be of substantial assistance to American owners. At different times construction loans at low rates of interest have been made to shipbuilders. The right to use public lands has often been granted to individuals and corporations, through leases for grazing cattle, cutting timber, extracting minerals, oil and natural gas. Invaluable help is given to the shipping industry by government lighthouse service, beacons and buoys, survey and mapping, inspection activities, studies of tides and currents

The promotion of foreign commerce has been an important activity of government from the beginning. The collection and distribution of information about foreign trade has been a continuing service. One authority says that few governments in the world conduct so many experiments and gather so much information of value to the commerce and industry of their citizens as does the United States.

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An important governmental service has been the granting of patents and trade-marks. A patent is a bestowal of a temporary monopoly on a device or machine, and has been the source of great fortunes to individuals and business concerns. Frequently, a registered trade-mark is a valuable asset of a corporation. The right to patents and trade-marks is granted and sustained by government. The right to copyright a written work is security not only to the author but also to book publishers.

One of the most valuable of all aids ^{government} ~~of government~~ to business is the right of limited financial responsibility through incorporation. A stockholder is not responsible for the debts of the corporation beyond the amount he has

invested in the corporation. Bankruptcy laws enable debtors to start over after they have gotten themselves hopelessly in debt. Government has sought to lift a crushing burden, for the relief of the debtor and for the salvaging of resources for creditors. Realization of the social significance of bankruptcy laws is deepened by knowledge of the high proportion of business failures.

X Government is indispensable in the establishment and maintenance of precise standards of value, weight, measure, and quality. Modern business would be gravely handicapped without the aid of government in controlling money, credit, weights, measures, standards.

Another form of government assistance to business is provided by statistical research and the distributing of information, information of almost every conceivable type, in countless publications and magazines. Numerous departments of government supply a vast stream of information about manufacturing, mining, agriculture, banking, transportation, and other areas of economic life.

Government offers special services to fisheries, through experimental hatcheries, planting of fish, research into propagating conditions, help with marketing practices, conservation of fur seals, regulation of fishing seasons. Special services are offered to the mining industry, including research into efficient methods of extraction and ~~transportation~~ the elimination of waste, the prevention of accidents. Government has rendered special aid to air carriers. During the period 1926-1938, federal, state and local governments expended one hundred and seventy five million dollars on airports, airways, and related services. Without continuing assistance from government, the growth of air traffic would have been seriously retarded.

Financial services of various kinds are rendered to business by government. In 1913 Congress created an independent establishment known as the Federal Reserve System, with twelve federal reserve banks throughout the nation. The Federal Reserve Board has very great power over credit facilities by lowering or raising the rediscount rate, and thus helps to stabilize business. It also issues paper money, and much of the money in circulation is in the form of federal reserve notes.

It would be difficult to exaggerate the significance of the federal reserve system to the business and financial life of the nation. Of incalculable help to bankers and depositors is the guarantee of bank deposits by government. The Reconstruction Finance Corporation has rendered vast service to business, through total loans of more than forty billion dollars.

Farmers also have received much help from government, through the Department of Agriculture, the manifold forms of assistance rendered by *agricultural colleges and experiment stations, the providing of agricultural credit, long-term loans and short-term farm credit, crop insurance, and the stabilization of prices.

~~It is instructive to examine in detail the budget of a municipality, a county, a state, and the Federal government, and be reminded of the extent to which government is now being utilized by the American people. Impressive indeed is a list of services being rendered: fire and police maintenance protection, street ~~maintenance~~ and street lighting, public works, airports, sanitary and health service, maintenance of the sewer system, garbage and rubbish collection, receiving hospitals, ambulance service, maternity and child health, nursing services, pest control, dairy inspection, public defender, parks playgrounds, municipal art and music, public libraries, public assistance to the aged, the blind, the deaf, needy children, public schools, vocational education, child care centers, school lunch program, free textbooks, flood control, veterans' housing, mental hygiene, mental hospitals, clinics~~

It is instructive to examine in detail the budget of a municipality, a county, a state, and the Federal Government, and be reminded of the extent to which government is now being utilized by the American people. Impressive indeed is a list of services being rendered: public safety measures through the armed forces, F. B. I., state police, county ^{sheriffs} ~~sheriffs~~, local police, fire departments of local, county, state and Federal governments, reduction and removal of fire hazards, ~~substantia~~ reduction and prevention of accidents, sanitary and health measures, removal of garbage, street sweeping, pure food laws, inspectors, enforcers.

Public education, including nurseries, kindergartens, grade schools, high schools, colleges, universities, graduate institutions, agricultural colleges, technical colleges, medical colleges, dental colleges, law schools, trade schools, vocational training, night schools, nursing schools, musical conservatories, arts schools, drama schools, schools of business and commerce, public libraries, local, state and national, free text-books, free lunches.

Public services, including the postoffice, parcels post, post savings banks, delivery of mail, special delivery, cash-on-delivery service, registry of mail, rural free delivery, highways and roads and streets, street lighting, street and highway traffic control, local and state and national parks, playgrounds, zoos, beaches, recreational camps, baseball diamonds, tennis courts, golf courses, hospitals, public clinics, visiting nurses, dental inspection, health examinations.

Social security through unemployment insurance, old age and survivors insurance, old age assistance, maternal aid, assistance to children, aid to the blind and deaf and others who are handicapped, aid to veterans, retirement plans for government workers.

Federal agencies of research, supervision and regulation, including Agricultural Research Administration, Atomic Energy Commission, Bureau of Land Management, Bureau of Mines, Bureau of Reclamation, Commodity Credit Corporation, Coast and Geodetic Survey, Commission of Fine Arts, Displaced Persons Commission, Economic Cooperation Commission, Federal Crop Insurance Corporation, Food and Drug Administration,

Federal Deposit Insurance Corporation, Federal Housing Administration, Farmers Home Administration, Federal Mediation and Conciliation Service, Federal Power Commission, Federal Reserve Board, Federal Trade Commission, Home Loan Bank Board, Home Owners' Loan Corporation, Inland Waterways Corporation, Interstate Commerce Commission, National Bureau of Standards, National Labor Relations Board, National Park Service, National Shipping Authority, Patent Office, Public Housing Administration, Public Health Service, Rural Electrification Administration, Reconstruction Finance Corporation, Securities and Exchange Commission, Soil Conservation Service, United States Employment Service, Veterans Administration, Wage Stabilization Board, Weather Bureau, and numerous city, county and state agencies of research, supervision and regulation.

Government ownership or operation, including Alaskan Railroad, Panama Railroad, Panama Canal, Panama Steamship Company, Tennessee Valley Authority, Grand Coulee Dam Project, Colorado River Project, Missouri Valley Project, Bonneville Project, Fort Peck Project, Central Valley Project, Colorado-Big Thompson Project, Park Dam Project, All-American Canal, barge canals, ship-building, harbors, docks, shipping facilities, vessels, river boats, roads and highways and streets, bridges, tunnels, freight terminals, airlines, airports, pipelines, bus lines, street railways, electric light and power systems, public water works, postoffice buildings, school and college and university buildings and facilities and equipment, libraries, public ~~buildings~~ buildings, housing projects, hotels, commissaries, telephone facilities, fire departments, sewage plants, hospitals, clinics and convalescent homes, lodging houses, farms, dairy-farms, livestock, slaughterhouses, local and state and national parks and recreations centers, playgrounds, public auditoriums, art galleries, museums, band concerts, symphonies, moving pictures, and on and on.

We are making such extensive use of government ~~for the benefit of the people~~ because of experience and need. We have found that government is an instrument in the hands of the people for serving their own interests. And in ever-^{widening} increasing areas, the people have decided in an industrial and urban civilization, that government is the most suitable instrument to use. ~~for the benefit of the people~~

Our forefathers lived in a simple society under pioneer conditions. In 1790 the population of the United States was just four million^s, of whom 700,000 were slaves. Only 200,000 people were living in urban communities, the two largest cities having a combined population of 63,000, and only 24 cities being as large as 2,500. In 1792 the total receipts of the Federal Government were under four million dollars.

But we now live in an age of bigness - cities, ^{corporations,} ~~corporations,~~ labor unions. Some years ago a government committee found that only ten of the states have an assessed valuation as great as the assets of the Metropolitan Life Insurance ^{Company} ~~Company~~ or the American Telephone and Telegraph Company. Each of eighteen states had assessed valuation less than the assets of any one of thirty corporations. The total assets of these thirty corporations was found to be more than 52 billion dollars.

The evidence is plain beyond argument, we have already reached collectivism in industrial and financial affairs, ~~with the possibility of establishing a new form of collectivism~~. The amount of property owned collectively by investors in corporations, and the volume and proportion of business done by organized investors collectively through corporations, constitute the major fact^s about the economic life of the United States today.

Under prevailing conditions it is absurd to say, "that government is best which governs least." Government is an instrument in the hands of the people to be used for the general welfare; how extensively and in what ways must be determined in the light of the total situation. That government is best which most wisely serves the people.

The Christian citizen has heavy and inescapable responsibility for helping to create right attitudes toward government. We need to change a widely prevalent feeling that government is something out there, apart

from us, which is constantly taking our money and steadily whittling down our liberties. Across ^{three} ~~three~~ columns of a newspaper shrieked the headline: "You Work Two Months For Tax Collector Each Year, Research Shows." And below are the words: "If you think for a minute ~~you~~ you're in for a rude awakening, brother. You might just as well take a two-or-three month ⁵ ~~month~~ vacation, because the Tax Collector is beating you to the pay window for that period of time." In this article and in a thousand others the implication is that the tax-collector is an alien and hostile figure. In some way the tax-collector has the citizen at his mercy and is exacting his pound of flesh. Indeed, an article says: "So it safe to say that at least 24 per cent of your ^{earnings} ~~earnings~~ are being grabbed by the Tax Collector." Being grabbed!

In our democracy who is this man who does the grabbing? Who gives him power? What is the significance of his actions? We the people are the government, we make the laws, we impose taxation upon ourselves, we authorized the collector to take his toll, we elect agents to spend this money in our behalf. We are spending a high proportion of our national income in taxes because we have found it desirable to spend this amount in this way because experiences teaches us that we get more for our money from these public expenditures on education, health, recreation, highways, bridges, and ten thousand other services, than if we obtained these advantages through private channels and paid for them that way. We have learned that it is frequently cheaper and more advantageous to act collectively as citizens than to ~~act~~ ^{through private agencies or to act} ~~act privately~~ collectively as investors. When we pay ~~money~~ in taxes for public services, we are not called upon to pay privately for these advantages. Taxes are not being grabbed by some outside demon. We are imposing taxes upon ourselves because in the situation in which we live we have formed the judgment that we get more for our money in this way.

The Christian citizen has the responsibility and privilege of helping his fellow citizens to understand the true nature of democratic government. All of us are members of God's home, we have dealings only with our kinsmen, every person is precious in God's sight and therefore personality is sacred, all life is partnership, God does his part and places upon ^{every} ~~each~~ one of us a share of the common task of providing for our wellbeing. In the endeavor to provide abundant life for all people, citizens have in

their hands many instruments. One of these is government. When wisely used it becomes a way of bringing countless advantages and privileges to the entire population.

Therefore, there are many sacred callings. We have long realized that the Christian ministry is a sacred calling, and we honor the ^{and the Christian doctor} Christian missionary because these men and women are serving humanity. Government service also is a sacred calling. Vast power for good resides in the hands of those individuals who form public policy, legislate ideas into good laws, administer these laws honestly and efficiently for the good of the people. God does not recognize any contrast between the sacred and the secular. All life is his domain. That which increases human wellbeing and improves relationships is sacred. Service through government may be one of the holiest of all occupations.

The Christian citizen has the opportunity of teaching children, youth and adults that "government" is our government, an agency which we may use for our common welfare, and that government service is one of the most significant Christian callings. We should challenge our young women and women to choose government service with the fervor with which we ^{appeal to} ~~challenge~~ them to enter the ministry or missionary service.

Because we have not done this with sufficient thoroughness, many citizens have a low estimate of government, believe that it is inherently inefficient and ~~quite~~ corrupt, and view it with a combination of contempt and hostility. This attitude being so widely prevalent, is it any wonder that government is often wasteful and bungling, that its aid is sought for selfish advantages, and that its administration ~~is~~ often reeks with graft and corruption! ^{As long as men turn to} ~~manages~~ government ^{individually} primarily for what they can get out of it, ~~that~~ democracy will function poorly.

In a society of gigantic institutions, government plays a life-and-death role. Its power continues to grow, and in ten thousand ways the daily lives of all people are affected for good and evil. Democratic government is one of the powerful instruments in the hands of the people for advancing their own wellbeing. So government

service offers unlimited opportunity for Christian service.

The churches should propagate this idea with massive concentration, should ~~fight~~ combat the notion that government is an alien body, should train citizens to accept responsibility, and challenge young men and women to enter government service as a life calling. It is the will of God that we love and serve one another.

Chapter 6

THE CHRISTIAN CITIZEN AND SOCIAL SECURITY

In an industrial and urban civilization, ~~an~~ individual is at the mercy of many forces beyond his personal control. Self-employment remains possible for only a small percentage of the population. Handicraft is being replaced by mass production, the small shop is being supplanted by the huge factory. The tools of production, to an ever increasing degree, are owned by ~~the~~ corporations. The livelihood of ~~most~~ ^{most} wage earners depends upon their ability to find employment from owners of the means of production. Individually they cannot determine the wages they receive, and they cannot set the prices they pay for goods and services. They must take the going wage and pay the ~~going~~ ^{prevailing} price.

Whether they are able to find work often depends upon forces beyond their control. Little do they understand the mystery of the business cycle, and faint is their understanding of the underlying forces which produce "boom and bust." Charts prepared by experts show that in the history of the United States ⁱⁿ one year out of three ~~have~~ ^{the people have} enjoyed ^{enjoyed} prosperity, ~~and the people~~ ⁱⁿ one year out of three ~~have~~ ^{they have been plunged} ~~been plunged~~ ^{into} the depth of depression, and ⁱⁿ one year out of three they were ^{falling} ~~plunging~~ ^{plunging} into the economic abyss or climbing painfully out of it.

Even the self-employed cannot escape the general insecurity ^{small producer} which prevails. If he is a ~~producer~~ ^{small producer} of commodities, he cannot determine the price he pays for raw materials, and he is unable to set the price for which he sells. He ~~must~~ ^{must} operate ^{operator} under general conditions which he little understands and over which his personal control is negligible. He is surrounded by gigantic corporations, and he must, as Herbert Hoover once said, "put his nose on the emery wheel of competition." And the record of bankruptcies and business failures makes it clear that his statistical chance of ^{long} survival as an independent ~~producer~~ ^{operator} is slight indeed.

When a man enters the managerial class and finds employment with a large corporation, he must administer policies which he does not determine, but which are decided upon by the board of directors. Even

when he reaches a high round on the economic ladder, he remains a cog in a vast wheel and is subjected to a high degree of insecurity. The investor likewise ^{may} discover that ^{nuch} ~~his investment~~ of the value of his ~~money~~ ^{has} savings ~~has~~ [^] been swept away by an unforeseen decline. Even those who control giant industries cannot know long in advance ^{whether-} ~~where~~ [^] they will ^{able to} be keep their plants operating at full capacity or whether by inability [^] to find customers they will be compelled to slow down to eighty percent or to thirty percent.

Making a living has always been a hazardous procedure for most of the human race, and in a society of gigantic institutions and a network of infinite complexity, old hazards have been replaced ^{by} ~~with~~ new ones. The insense of insecurity haunts most workers and employers like a ghost in an abandoned house at midnight. And the consequences are ^{statistics} ~~reflected~~ reflected in the [^] ~~figures~~ of nervous diseases, mental ill health, and heart failure.

There are no self-made men and few are the individuals who possess economic security. Alike we are the victims of bigness, complexity and unpredictability. And when a man in desperation flees from society and tries to eke out an existence in isolation, he finds himself still in the grip of insecurity. Which [^] ever way an individual turns in this age under prevailing conditions, he remains a victim of insecurity. By himself he cannot control his own economic future.

All this helps us to understand why we are rapidly being driven to the conclusion that we must share the consequences of insecurity of income by various forms of insurance and group action. We have learned much from our experiences with fire. When a single family must take the full consequence of a burned home, the blow may be that of stark disaster. When many families pay small annual premiums and pool the risks of fire, a home may be rebuilt with insurance money. So we have decided to pool the loss of income from sickness, accidents, ^{unemployment} ~~disemployment~~ and old age. [^]

We came to this conclusion reluctantly because we had long been taught to depend upon individual initiative and private savings for rainy days and for old age. Tenaciously we clung to the idea that a

man must provide for his own livelihood and that of his family. As late as the last days of President Hoover in the White House, he still maintained that the ⁶federal ⁹Government had no financial responsibility for the unemployed, they must depend upon their own energies or be taken care of by private charity or municipal or state agencies. The stark tragedy of the depression which began with the stock market crash of 1929 drove us against our judgment into governmental provisions for social security. Even the American Federation of Labor ~~opposed~~ ^{opposed} governmental insurance against the primary hazards until driven forward by economic desperation in the pit of depression.

We were driven into legislation providing for social security benefits not merely by the sufferings of the victims, but also by a growing realization that the loss of purchasing power ^{on the part of} ~~by~~ these victims substantially reduced the selling power of producers and thereby jeopardized the economic wellbeing of the entire nation. We discovered that we could not afford to permit large numbers of our people to remain with ^{low} ~~little~~ purchasing power. We were driven to the realization that poverty for the many imperils the security of the prosperous.

It was experience which ~~drove~~ ^{drove} us to The Social Security Act of 1935 and to its subsequent modifications. We decided that we must pool the losses from ~~disability~~ disability, unemployment and old age, and pay the bills resulting from our inability to earn a living wage. Just as we previously had decided that it is better for us to pay for our education, so we now concluded that it is more sensible for us to pay for our economic security. Individual responsibility for personal and family economic wellbeing is now being supplemented by social responsibility for the general economic welfare. "I" is being supplemented by "we."

This change of mind is evidenced in the Social Security Amendments ~~Act~~ Act of ~~1952~~ 1952 and the further amendments proposed in pending legislation. We are now providing ourselves with old age assistance, ^{unemployment insurance, temporary} aid to dependent children, aid to the blind, aid to permanently and totally disabled, and general assistance. There is every reason to

disability insurance,

anticipate continued expansion of this program, with ever widening coverage until the entire population is brought under the tent of social security, and with increasing adequacy of payments to the victimized. We are doing more and more things for ourselves.

This trend is visible also in the field of health and physical wellbeing. We are deciding that more and more we will provide ourselves with the facilities of health. We are meeting the same kind of opposition that confronted the movement for public schools. Compared with the seventy-five years required to change the idea, "a child is entitled to as much education as his parents can afford," into the *conviction*, "a child is entitled to as much education as the community can afford," we seem to be at least half way down the road to the full acceptance of the same policy in relation to health. *With increasing clarity* ~~More and more~~ *clearly* we see the public hazard of assuming that a child is entitled to as good health as his family can *pay for* ~~afford~~. Rapidly we are coming to realize that we cannot afford to have a substantial part of the population in poor health. The burden is too heavy upon them and upon the rest of us. It is cheaper and better for us to provide ourselves with the facilities of good health.

Consider the present trend. One-fourth of all practicing physicians ~~are~~ by groups, industrial concerns and government, in the United States are ~~working on salaries~~ *now employed* instead of engaging in private practice. Three out of every four beds in the hospitals of the nation are ~~in hospitals~~ maintained by local, state and federal governments. Half or more of the cost of maintaining our hospitals is *now* provided by tax funds. Public health measures are constantly being expanded, with increasing consideration being given to preventive measures. We are rapidly making up our minds to pay for our own health.

This movement is being slowed down by resentment against and fear of "socialized" medicine, just as there was *a period of* long hostility toward "socialized" education. More satisfactory progress will be made if we will keep in mind constantly the fact that we never gave a monopoly to public education and we will never give a monopoly to public health. What we did in education was to provide public schools and make them available to everybody, but we did not compel a child to attend the public school, if he was provided with an equivalent education

in other ways. That is what we will do with regard to health. We will ~~definitely make up our minds to~~ provide adequate health facilities for the entire population, but we will never ~~grant~~ give a monopoly to public agencies. If a family prefers to consult a private ^{physician} ~~practitioner~~ or ~~the~~ to make use of a ^{voluntary} group health plan, he will ~~be~~ be permitted to do so. As a family does not escape the payment of school taxes by sending children to a private school, so all of us must be taxed for the payment of a system of public health.

Many of the objections to ~~the~~ tax-supported schools were emotional rather than logical, and much of the opposition to the extension of the facilities of public health is rooted in misunderstanding. We are often told that doctors cannot be expected to do their best work if they are paid regular salaries. ^{But} Clergymen are paid salaries, judges are paid salaries, bank presidents are paid salaries, school teachers and university professors are ⁺ paid salaries, many eminent scientists are paid salaries, the President of the United States is ~~not~~ paid a salary. And, as a matter of fact, ^{in this country} one-fourth of all physicians are ^{now} paid salaries. ↑

Another argument against "socialized" medicine is that a patient will not consent to the system of having a doctor assigned to him. He will insist upon his right of choice. The fact is that under the ^{and proposed} prevailing types of group ~~medicine~~ and public medicine, the patient is given wide latitude in his choice of a doctor.

If we escape the ravages of another world war, there is a high probability that within twenty-five years the American people will be as thoroughly committed to a system of public health as they are now ^{to the} maintaining ^{tenance} of public education for all our people.

The Christian citizen should make up his mind about health in the light of the requirements of his religion. We believe in one God, our loving heavenly Father. We know that every human being is precious in the sight of God. We realize that we are bound together by the cords of interdependence, and that mutual responsibility is imposed upon us. ~~Cooperatively~~ ^{must} we provide ourselves

with education, security and health. It is cheaper and more satisfactory for us to do these things together. We are taught to pray for our daily bread and to seek the coming on earth of the Kingdom of God. In the family of God the appropriate words are we ^{and us} and our. Isolated individuals can never create the good society. We must work together for our wellbeing.

20 Copies

THE WILL OF GOD

How Do We Find It and Get Power To Do It?

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Chapter 1

THE CRISIS WE FACE

This generation is living through one crisis after another. We have been plunged into two world wars, many other armed conflicts, and worldwide economic distress. The conscripts of many lands have been dragged from their families and subjected to much anguish and peril. Cities have been demolished and ~~millions~~ ^{multitudes} made homeless. Tens of millions of refugees and expellees have endured years of extreme privation and acute suffering. Children in uncounted multitudes have ~~died~~ ^{died} of ~~actual~~ starvation.

Men in our time have known the degradation of unemployment, and have been haunted by a sense of insecurity. Fathers have experienced the agony of being unable to provide for their own household. In prosperous years, competition of producer against producer, seller against seller, giant corporations against small concerns, workers against employers, white men against colored people, have produced unequalled intensity of stress and strain. Nervous diseases and heart trouble are taking an appalling toll. Many individuals simply cannot endure it, crack under the pressure and are sent to mental institutions.

The terrible reality of communist aggression, the extreme intransigence of its leaders around the conference table, and the power of its armed forces, have created resentment, fear and hostility in the minds of our people. Propaganda is fanning the flames on both sides around the earth. Passion is being substituted for thinking. Truth is being obscured by distortion and falsehood. The distinction between right and wrong is being blurred. The age-old idea that necessity knows no law and that the end justifies the means is becoming triumphant. Evil is being called good, and good is being denounced as subversive. The race of atomic and hydrogen preparedness for war is nearing the stage of insanity. The confidence of the power of many rests upon massive retaliation. ~~But the masses are not blind~~ The peoples of the earth are at the mercy of diabolical power concentrated in the hands of leaders of governments.

The spread of the totalitarian spirit, the worship of the state, the degradation of political life, the growth of anti-intellectualism, the demand for conformity, the persecution of dissent, have ~~been~~ *produced* ~~all~~ timidity and reluctance to advocate unpopular ideas and to take a stand against prevailing practices. Teachers and professors in large numbers are being intimidated[^] into silence and inaction concerning controversial issues. Ministers do not want to ^{divide} ~~divide~~ their congregations and jeopardize their effectiveness, and many are convinced that it is better to avoid discussion of economic, political and other social questions. Limited indeed is the volume and quality of ethical instruction about group relations being given to this generation. At a time when the magnitude and complexity of problems clamoring for solution confront us with the need for clear thinking, sound judgment and resolute action, we are consuming much of our energy in denunciation and strife.

The family is surrounded by many enemies of the good life. The sense of economic insecurity, the wide prevalence of intoxication, looseness in sex relations, the craving for excitement, the gulf between the older and the younger generation, confusion as to what is right and wrong - all this and much more is devastating millions of homes.

At the moment when church membership is increasing in volume and in proportion to the population, secularism is pervasive. In business and in politics, many people simply do not take God into account as they make crucial decisions. Many devout believers endeavor only feebly to find and do the will of God in race relations, in dealing with offenders, in international affairs, in economic life. Even earnest seekers frequently find themselves bewildered as to what is right and what is wrong, and often discover that they lack the faith and the power to follow their highest ideals. The most mature spirits sometimes are plunged into the experience known to the saints as "the dark night of the soul."

It is little wonder then that cynicism and pessimism are so widely prevalent. Many doubt that God has a purpose and a will for individuals.

Indeed, many believers do not envisage God as the supreme Being who thinks and feels, decides and acts, but rather as impersonal energy incapable of concern for persons. Others hold the conviction that even if God has a purpose for our daily lives, there is no way to discover it or to know it with assurance. They point to the contradictory convictions of equally intelligent and consecrated individuals as to what the will of God really is. And they know persons who do much evil and call their actions the will of God.

Over against these men who are doubtful about our being able to know the will of God, are those individuals who assert dogmatically that they have found it and are ^lcompacent about their own lives. Fatalism also is encountered on ^levery hand, men and women who are resigned to whatever happens and say that they can do nothing about it, a spirit which is akin to the attitude of soldiers who asserted confidently that they would not be killed unless a bullet came along with their number on it.

And finally we must soberly consider the audacity of the claim that a wise and loving God has a personal concern for every individual, has a purpose for his life, offers him resources of wisdom and faith and courage, and pursues him like the hound of heaven down the ways until he is won to a life of communion and fellowship. How incredible to the natural mind is the possibility that mortal man can adore, love and obey an invisible Being of inscrutable wisdom and ^{boundless love,} illimitable power! What a leap of faith is required for the conviction that earthly society can become a little colony of heaven!

Three attitudes are possible for us as we face the universe and examine ourselves. We may call ourselves atheists or agnostics and deny the existence of God or maintain that we cannot know even if there is a God. We may take the position that God is impersonal wisdom and power and does not possess the ~~attributes~~ attributes of love and forgiveness. We may live by the conviction that God is Christlike, ^{must come from} and that our deliverance ^{is to be found in} the initiative which he takes and the resources which he makes available for our use. No 97

No 7T Good and intelligent men ~~who are~~ differ in con-
^{and} ~~position~~ ^{with all} ~~positions~~ ^{attitudes.}
 viction are found ~~in all~~ three of these ~~positions~~. So profound are
 the problems confronting us, so limited is our understanding, so
 sinful are our lives, that we ought to move forward with contrition of
 heart, ~~and~~ humility of spirit, and resoluteness of determination.

Yes, we are confronted on every hand with crisis. We are at the
 mercy of forces over which we have limited individual control.

Magnitude, complexity and mystery engulf us. Our problem is how to
 gain wisdom, ^{nurture} ~~and~~ self-giving concern, and make use of resources of
 power. In an effort to drive home ^e the seriousness of our plight, let
 us reflect upon some actual situations which are frequently encountered.

(list actual situations)

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If you would know the desires and purposes of a man, concentrate your attention upon his traits of character, discover what kind of person he really is. His goal in life is derived from his attitudes and relationships. So it is with God. To know his will we must reflect upon his character.

Since ^{he} is invisible and no man has ever seen God at any time, as we ^{read} ~~can understand~~ in Holy Scripture, our judgment as to his nature must rest upon reason and observation. An inanimate object is less significant ^{*have} ~~than~~ a living being. Material ~~Highest~~ energy is on a lower level than human thought. A watchmaker is greater than a watch, an astronomer is a higher creation than the starry firmament. Human beings vary in capacity of thought and in mastery of emotion and in discipline of will. The Supreme Being must be infinitely beyond human beings, the Creator ^{must} ~~rank~~ ^{the} above creation and all creatures.

The true nature of God cannot be apprehended directly by ^{immature} ~~these~~ human minds, just as an infant in arms cannot know all the thoughts and aspirations of his mother. Human thought requires some idea of God if any attention is given to his existence and his ~~distinct~~ characteristics. Innumerable indeed have been concepts of God, and varied in utmost degree have been ideas as to his character. No statement could be ^{more} ~~more~~ distantly removed from truth than to say that all religions are the same. A man's religion is determined by what he thinks of God, and ^{individuals hold contradictory} ~~the human mind harbors endless~~ convictions about the nature of the deity.

if God exists he
The human mind cannot escape the conclusion that ~~God~~ must be as good
as the ~~perfectest person~~ best person~~al~~ ever to live on earth. Men
differ sharply about ^{the} qualities they conceive to be desirable in a person.
The Christian faith is that in Jesus we see life ^{in its} ~~all his~~ highest and noblest
manifestation. In his character and relationships, ~~God~~ our Lord towers
as the highest pinnacle of the range. It is the Christian conviction that
he is unique and unapproached, ^{and} The New Testament writers use all the
superlatives in portraying him. Reflect upon these estimates:

"For God so loved the world that he gave his ~~one~~ only Son, that whoever believes in him should not perish but have eternal life." "But God shows his love for us in that while we were yet sinners Christ died for us." "He who did not spare his own Son but gave him up for us all,

will he not also give us ^{all} things with him?" "In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be expiation for our sins."

"In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world. He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power." "Therefore God has highly exalted him and bestowed on him the name which is above every name, ^{at} that the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the ~~Father~~ Father." "But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain ^{the} books that would be written." (John 3:16; Rom. 5:8, 8:32; 1 John 4:9, 10; Heb. 1:1-3; Phil. 2:9-11; John 21:25)

The Christian faith is that God is most completely revealed in Jesus, in his life, teaching, death upon the cross, ~~and~~ resurrection, and living presence. Hence the conviction that the best of all ways of knowing the character ~~of~~ of God is through the study of Jesus, through saturating oneself with the record of his doings and through reflection upon the significance of his life. This is what is meant when we speak of our Christlike God and our godlike Christ. The more fully we capture the spirit of Jesus, the more faithfully we walk ⁱⁿ his way, the more God is able to make plain to us what his will is for our lives.

~~The ~~life~~ experiences of Jesus did not occur in a vacuum, and in order to understand him we must examine the circumstances of his life and ~~gain~~ ~~our knowledge of him~~ reflect upon the ~~various insights into the situations which~~ alternatives before him. Why did he say this instead of that? Why did he choose to do this rather than ~~that~~ that? This requires study, making use of historical data, ^{careful} ~~other~~ and oft-repeated reading of the four Gospels and ^{other} ~~subsequent~~ interpretations ~~provided~~ by New Testament writers. In no other way can we gain such clear insight into the character of God and knowledge of his holy will for our lives.~~

3

God was more real to Jesus than any human being was real, closer in thought and relationship than Peter and James and John, because Jesus wanted to do the will of God more than he wanted to do anything else in all life. This intensity of desire to please his Father enabled him to keep God in mind with more continuity and greater eagerness. Thus he traveled continuously in a redemptive circle: his overwhelming experience of companionship made more ardent his desire to do what was right in God's sight, and this comradeship brought keener zest to know and to ^{do, which} ~~do~~ and in turn made more glorious his communion with God.

* Jesus practiced the presence of God until religion became the whole of his life, he loved God utterly and he shared himself completely with people. He thought about God frequently and spent much time in concentration upon God. He prayed short prayers ^{often,} ~~at frequent intervals~~ and he prayed long prayers regularly. He got up a great while before day and went apart to pray, and sometimes he prayed all night long.

The practice of alternation was the source of ~~Jesus'~~ Jesus' power: he alternated between intense activity in ministering to people and periods of withdrawal in solitude, silence and prayer. To his hours of reflection he brought the tragedies and sorrows of his countrymen, and to his days of toil he brought power from the hilltop. Concern made it easy for him to pray, and prayer deepened his solicitude.

The experiences of Jesus did not occur in a vacuum, and in order to understand him we must examine the circumstances of his life and reflect upon the alternatives before him. Why did he say this instead of that? Why did he choose to do this rather than that? This requires study, making use of historical data, careful and oft-repeated reading of the four ~~Gospels~~ Gospels and other interpretations by New Testament writers. In no other way can we gain such clear insight into the character of God and knowledge of his holy will for our lives.

We must never forget that Jesus was a member of a subject race, a people with an ancient past, with a deep conviction that the Jews had been chosen by the Eternal for a holy mission, and with passionate resentment against their bondage. They believed that the Ten Commandments were delivered to Moses straight from God and were sufficient and unchanging. They looked upon the law, with its countless oral interpretations, as the obeyed veritable Word of God, to be ~~observed~~ literally and without question. They acknowledged no rightful ruler except God himself. In order to keep their race pure and worthy to be God's messenger, they practiced segregation in extreme form, the record telling us that they had no dealings with the Samaritans.

They hated the Roman conquerors with unsurpassed fury. They had gained much experience in extreme forms of bitterness because they had been conquered and subjected to tyranny by the Egyptians, Babylonians, Assyrians, and Persians. ^{after a century of independence under the ~~Macedonians~~ Maccabees,} Sixty years before the birth of Jesus, Pompey captured Jerusalem and began Roman rule with the slaughter of 12,000 Jews before the sacred altar. From that hour until Jerusalem was utterly destroyed by ~~the Romans~~ Titus in A. D. 70, the land seethed ~~with~~ with hatred and witnessed many armed rebellions. In Acts 5:36, 37, we read of Theudas and Judas who at different times led armed revolts. Luke 13:1 talks about "Galileans whose blood Pilate had mingled with their sacrifices." Mark 15:7 and Luke 23:19 inform us that Barabbas was a revolutionist. In Luke 6:15 we read of Simon the Zealot, who was at that time, or previously had been a member of an armed band of insurrectionists. ^{The historian Josephus tells us that} When Jesus was a small boy, Judas the Galilean led an armed attack upon Sepphoris the capital of Galilee, four miles across a narrow valley from the village of Nazareth. After bitter fighting the city was burned and many of its inhabitants were sold into slavery. Varus then pursued the rebels and outside Jerusalem crucified two thousand of them on two thousand crosses.

The burden of taxes ~~was~~ imposed upon the Jewish people was crushing. Tax was piled high upon tax, customs upon customs, toll upon toll: land tax, cattle tax, income tax, poll tax, water tax, meat tax, salt tax, road tax, house tax, city tax, bridge and harbor tax, market tax, export duties, import duties. And in addition twelve kinds of religious taxes

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had to be paid. So the people staggered under total taxes which took thirty to forty per cent of the national income. And this in an agricultural country where ~~the~~ most of the peasant^A were poor.

Four proposed solutions were being offered by the Pharisees, the Sadducees, the Essenes and the Zealots^A; the way^{of} of obedience^A in the law, ~~the way of~~ compromise with the Romans, ~~the way of~~ escape to the desert, and ~~the way of~~ armed rebellion against the conquerors. Sharper contrast can hardly be conceived than that between the ways of the Pharisees and the Romans. It was quite impossible for a devout Jew to be reconciled to pagan domination. Their very faith in God required an expectation of the imminent coming of the Messiah who would deliver them from bondage and restore their independence under divine rule. * All devout Jews were apocalyptists, they lived in the hope that deliverance would speedily come by the hand of God. The Zealots believed that God's redemptive act would be hastened by faithfulness demonstrated in armed revolution, while the Pharisees put their trust in obedience^{of the law} as the way to win God's liberation.

All the days of Jesus upon earth were lived under these conditions of privation and conflict. As a result of ^{his manner of life} ~~the way he lived~~ and the message he gave, Jesus came to be looked upon as a heretic, an agitator, and a traitor. He rejected the idea of salvation by obedience to ceremonialism and ritualism; he was opposed to racial segregation; and he refused to hate the Romans, to engage in plots for their overthrow and to take up arms against the invaders.

The record is full of evidence of the hostility of the Pharisees toward Jesus. They regarded him as a lawbreaker and a menace to sound faith. In the Old Testament eighteen different crimes are punishable by death, including work on the sabbath day and blasphemy. Jesus' conduct was such that the ecclesiastical leaders ^{reached the conclusion} ~~thought~~ that ~~his death~~ his death was required. The words of Exodus 31:14 are explicit: ~~"You shall keep the sabbath, therefore, it is holy unto you every one"~~ "You shall keep the sabbath, because it is holy for you; every one who who profanes it shall be put to death; whoever does any work on it, that soul shall be cut off from among his people." And Leviticus 24:16 reads: "He who blasphemes the name of the Lord shall be put to death;

all the congregation shall stone him; the sojourner as well as the native, when he blasphemes the Name, shall be put to death. " In the days of Antiochus Epiphanes, a band of Jewish refugees permitted themselves and their families to be slaughtered rather than profane the ~~sabbath~~ sabbath by fighting on that day. The Pharisees were scandalized when they heard Jesus say: "The Son of man is Lord even of the sabbath," and ~~that he was eating and drinking~~ ~~not what goes into the mouth defiles a man, but~~ "not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man." There were convinced that Jesus was a dangerous heretic, too ^{ominous} ~~severe~~ a threat to the faith to be permitted to live.

"Now some of the scribes were sitting there, questioning in their hearts, 'Why does this man speak thus? It is blasphemy!'" ~~xxx~~ "And the scribes of the Pharisees, when they saw that he was eating with sinners and tax collectors, said to his disciples, 'Why does he eat and drink with tax collectors and ^{*}sinners?'" "One sabbath he was going through the grainfields; and as they made their way his disciples began to pluck ears of grain. And the Pharisees said to him, 'Look, why are they doing what is not lawful on the sabbath?' "The Pharisees went out, and immediately held counsel with the Herodians against him, how to destroy him." (Mark 2:6, 7, 23, ~~24~~ 24; 3:6)

One of the continuing temptations that came into Jesus' mind was that he should use unworthy means in seeking glorious ends. Surely it must be the will of God that the tyranny of Rome be ended! In Jesus' childhood he must have listened to the old men of the community reciting their experiences in the days of liberty under the Maccabees. The exploits of David and Solomon were familiar to Jesus, and like all devout Jews he must have reflected upon the restoration of the ancient glories of Israel. For years he listened to the fervent appeals of Zealots to join them and to depend upon God to use ^{their} ~~their~~ armed violence in driving out the hated conquerors and thus restore freedom to the land. The faith of Jesus surpassed even that of Judas Maccabeus when he cried out: "Do not be afraid of their numbers, and do not fear their charge. Remember how our forefathers were saved at the Red Sea, when Pharaoh pursued them with an armed force. So

now let us cry to heaven, if perhaps he will accept us and remember his agreement with our forefathers, and crush this camp before us today. Then all the heathen will know that there is one who ransoms and preserves Israel."

No wonder that Jesus prayed all night! No wonder that he got up a great while before day! He had much to pray about. The tragedies of his people hung as a millstone about his neck. Everywhere he observed the evil effects of alien oppression. He was a man of sorrows and acquainted with grief. Anguish of soul he knew, and tears flowed from his eyes for the people of Jerusalem.

When Jesus went away to pray, he always carried something with him, and when he came back he brought something along. He carried the burdens of his people, and he brought ^{with him} ~~back~~ knowledge of the way to lift these burdens, and power from God which flowed through him into stricken lives. From his Father he received this word: live today as a good member of the divine family; love God with your entire being, love your neighbor as yourself, and love your enemies also. ^{Forgive until the end of time.} Live today with kindness, ^{+ compassion,} mercy, ~~forgiveness.~~ Resist evil by doing good. Run the risks of doing right, and take the consequences. Seek to know God's will, endeavor to do it, leave the results in his hands. Do not lose your life by seeking it; save it by throwing it away in faithful ^{and all the time} comradeship with God. Seek first the Kingdom of God, and he will ^{have} opportunity to bestow his richest blessings upon you.

~~And~~ ^{How} Much of tradition and ~~and~~ this was interpreted by men of ^{privilege} and power as heresy, subversiveness and treason. In the end they nailed him to a tree as the arch enemy of the community. But Jesus kept his face steadfast toward Jerusalem, ~~and~~ his heart determined to do the will of God, and his ^{trust} ~~faith~~ resolute in ~~wisdom~~ the wisdom and love and power of his Father. Thus ^{dwelt for a while} there ~~lived~~ upon this earth one who lived for God, who submerged himself in the sins and sorrows of his people, who trusted in the power of right

~~right~~ attitudes and right relationships, who did the will of ^{his Father} God at any cost, with the knowledge that when a ~~golden~~ ^{of corn} seed is buried in the earth, it sprouts, grows and brings forth full grain in the ear.

Beyond all comparison, Jesus reveals the character of God and helps us to know the holy purpose of God for ^{the individual} ~~man~~ and for society. If you would know what to do in a particular situation, act in the spirit of Jesus, take seriously his word of counsel, move forward along the ^{path} ~~road~~ he traveled. Keep asking, "What does Jesus want me to do about this?" ^{Can} This will not give you infallible answers or freedom from error in decision. But nothing else you can do will bring such clarity of insight into the desires of God for your own life as earnest commitment to Jesus, ^{continuous} ~~continuous~~ study of his way, and persistent loyalty to him. Many ~~other~~ ^{other} roads toward the will of God you should explore, but never forget that Jesus ^{is} ~~is~~ the broad and direct line of communication ^{with} ~~to~~ the Eternal.

Strong Son of God, immortal Love,

Whom we, that have not seen thy face,

By faith, and faith alone, embrace,

Believing where we cannot prove...

Thou seemest human and divine,

The highest, holiest manhood, thou.

Our wills are ours, we know not how;

Our wills are ours, to make them thine.

Our little systems have their day;

They have their day and cease to be;

They are but broken lights of thee,

And thou, O Lord, are more than they.

Let knowledge grow from more to more,

But more reverence in us dwell;

That mind and soul, according well,

May make one music as before,

But vaster. We are fools and slight;

We mock ^{thee} when we do not fear;

But help ^{thy} foolish ones to bear;

Help thy vain worlds to bear thy light.

(Alfred Tennyson, 1809-1892)

LIVING WITH JOYOUS CREATIVITY

1. Be wise in your priorities
2. Draw a circle and take them in
3. Gain perspective from history
4. Journey with great personalities
5. Be still and live
6. Accept responsibility
7. Bring forth fruits of penitence
8. Feed ~~Upon~~ beauty and harmony
9. Run the creative risks
10. Experience communion with saints

LIVING CREATIVELY

Second Volume

LIVING CREATIVELY

Second Volume

by

Kirby Page